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WHAT SHALL THE NEW CHURCH REGARD AS THE TEXT OF THE WORD?

"THE Lord gave the Word." PSALM lxviii. 11. How did the Lord give the Word? On this point the New-Church doctrine speaks as follows: "I have been informed how the Lord spoke with the prophets by whom the Word was written. He did not speak with them as he did with the ancient inhabitants of this globe, by an influx into their interiors, but by spirits sent to them, whom the Lord filled with his aspect, and so inspired the words which they dictated to the prophets. What these experienced therefore, was not an influx, but a dictate."—H. H., n. 254.

"That there should be writings in heaven, was provided by the Lord for the sake of the Word. The Word, in its essence, is Divine Truth, from which all the heavenly wisdom enjoyed by men and angels is derived; for it was dictated by the Lord; and what is dictated by the Lord passes through all the heavens in order, and terminates with man."—H. H., n. 259. Thus we see that the Lord himself directed in the giving of the Word, and the spirits through whom the Lord spake, and the prophets who heard and wrote the words thus uttered, would all say with Balaam, "If Balak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more. And Balaam said unto Balak, Lo, I am

come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak."—NUM. xxii. 18, 38.

But has the Lord provided that his Word should be preserved in its integrity, so that we may be sure that the Word which we now have is the same Word which the Lord gave by dictation ages ago?

We again appeal to the doctrines of the Church for an answer to this question.

"A spiritual sense is contained in every part of the book of the Apocalypse. It is to be observed that, in the spiritual sense, the whole has a regular connection and coherence, to effect and perfect which, each particular expression in the literal or natural sense is conducive, insomuch that if a single word were taken away, the connection would be broken and the coherence perish; therefore, to prevent this, it is added at the end of this prophetical book, that not a word should be taken away. (APOC. xxii. 19.) The case is similar with regard to the books of the prophets of the Old Testament; from which, lest anything should be taken away, it was effected by the Divine Providence of the Lord, that each particular therein, even to the letters, should be counted or numbered; which was done by the Masorites."—S. S., n. 13.

"Verily I say unto you, this generation shall not pass away till all these things be fulfilled, signifies the Jewish nation, that it will not be extirpated as other nations. Heaven and earth shall pass away, but my words shall not pass away, signifies that the internals and externals of the former Church will perish, but that the Word of the Lord will remain. . . . These things are said immediately after the things said of the Jewish nation, because the Jewish nation was preserved for the sake of the Word, as may appear from the passage cited in n. 3479."—A. C., n. 4231.

"By the Divine Providence of the Lord the Word has been preserved, especially the Word of the Old Testament, as to every iota and apex, from the time in which it was written."—A. C., n. 9349.

"It has been so ordered of the Divine Providence of the Lord, that the Word as to the literal sense, from its first revelation, should not be mutilated, not even as to a word, or even a letter, in the original text; for every word is a support, and in some degree, even a letter."—A. E., n. 1085.

It is known that the Old Testament was written in Hebrew, and the New Testament in Greek. With respect to the original documents, nothing now whatever is known. We have not to-day the very books in external form written by the prophets or evangelists, but only copies of what they were commanded to write; no two of these copies exactly agreeing with each other. The text of the Old Testament was probably written on skins, rolled up in volumes like the present synagogue rolls. The letter was the ancient form, and no vowel points were attached to the text. "The Jews also have the Word written in the ancient Hebrew, where all the letters are inflected."—S. D., Vol. VII., App. I., p. 83.

With respect to the form of the Hebrew letters, Swedenborg says: "It has been told me that the most ancient inhabitants of this earth, before alphabetic writing was invented, had writing of this sort (that is, of various inflected and circumflected forms); and that this was transferred into the letters of the Hebrew language, all which were in ancient times inflected, and none of them had the square form in use at present. From this cause it is, that in the Word, Divine things and heavenly arcana are contained in its very iotas, dots, and tittles."—H. H., n. 260.

Swedenborg observes that all the particulars of the Old Testament were counted by the Masorites. With respect to the work of the Masorites, in an article on the Old Testament in Smith's "Bible Dictionary," Prof. Hackett speaks as follows: "Buxtorf, in his 'Tiberias,' which is devoted to an account of the Masorah, ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. In regard to the verses, the Masorites recorded how many there were in each book, and the middle verse in each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, etc. In regard to the words, they recorded the Keris (read but not

written), and Chethibs (written but not read), where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written *plene* or *defective*,— *i.e.*, with or without the *matres lectionis*; also their vocalization and accentuation, and how many times they occurred so vocalized and accented. In regard to the letters, they computed how often each letter of the alphabet occurred in the Old Testament; they noted fifteen instances of letters stigmatized with the extraordinary points; they commented also on all the unusual letters, namely, the *majusculæ*, which they variously computed; the *minusculæ*, of which they reckoned thirty-three; the *suspensæ*, four in number; and the *inversæ*, of which there are eight or nine."

It is well known that the Eastern or Greek Church early adopted the Septuagint Greek version of the Old Testament as the Word; while the Western or Latin Church took the Latin Vulgate as its Word. Hebrew was, therefore, entirely neglected in the Christian Church, so that but for the Jews the original Hebrew text would have been lost. When Hebrew ceased to be spoken in its purity, and the Jews were dispersed over the earth, the learned Jews established schools for the purpose of preserving and transcribing the Hebrew text. Then the verses, words, and letters were counted, and the vowel points and accentuations invented. Those who did this were called Masorites, and their work the Masorah, or tradition.

That the vowel pointing and accentuation are important, is evident from the following statement of Swedenborg: —

"The speech of the celestial angels partakes greatly of the sound of the vowels U and O; but the speech of the spiritual angels, of the vowels E and I. . . . The speech of the celestial

angels, also, contains no hard consonants, and few transitions from one consonant to another, without the interposition of a word that begins with a vowel. It is on this account that in the Word there is such frequent use of the particle '*and*,' as may be evident to those who read the Word in Hebrew, in which that particle has a soft expression, and always takes a vowel sound before and after it. In the Word, as existing in that language, it may also in some degree be known, from the sound of the words themselves, whether they belong to the celestial or spiritual class; consequently, whether they involve the signification of good or truth, those which involve the signification of good, partake much of the sound of U and O, and also, in some degree, of that of A; but those which involve the signification of truth, partake of the sound of E and I."—H. H., n. 241.

A beautiful illustration of this is found in the fact, that all the spices or aromatics of which the anointing oil was composed belong to the celestial class of words in the Hebrew, but those of which the incense was made belong to the spiritual class.

We come now to the time of the invention of printing, and to what has been done to give us the original Hebrew, so carefully under the Divine Providence preserved by the Jews in manuscripts, in a correctly-printed text.

The first edition of the Hebrew Bible was printed at Soucino, in the year 1488. Other editions followed from time to time, many manuscripts being consulted to render them more and more perfect. Finally, the editions of Joseph Athias, a Jew printer of Amsterdam, who published in 1661 a most beautiful Hebrew Bible in 8vo., were esteemed as the most perfect copies of the printed Hebrew text. Athias, thinking that it would be well to have Christians purchase of his editions of the Hebrew, applied to the celebrated Leusden to describe their merits in a Latin preface. Leusden says:—

"You have here, kind reader, the Hebrew Bible, published by Jews, and printed with extreme correctness and accuracy, and with a most beautiful type; wherefore I wish to recommend it to

all Christians. I will briefly state what the Jews have performed in this edition of the Bible: This Bible has been corrected by Jews, with scrupulous attention, after the famous editions of Bomberg, Plautin, and others, and after very ancient manuscript copies. The Pentateuch was, first, four times collated, from beginning to end, with the manuscript copies which are kept in the Jews' synagogues. I have myself compared it in a great many places with an Amsterdam manuscript of that kind, and found the utmost agreement. The Jews have compared the whole Bible, both as to the consonants and the vowels, with two very ancient manuscripts, one of which is preserved at Amsterdam, and the other at Hamburg. The former was written in the year 1299, and the latter about nine hundred years ago at Toledo, in Spain. Moreover, a Bible has hardly ever been printed in which all the rules delivered by the Masorites in the Masorah have been so accurately adhered to as in this."

Athias printed, with the assistance of Leusden, another edition in 1667, which was regarded by Leusden as still more accurate than the former. These Bibles were much prized for their beauty and correctness; and a gold chain and medal were conferred on Athias by the States General of Holland.

Finally, the edition that has taken the place of all others, and which is the basis of all our modern Hebrew Bibles, was the one produced at Amsterdam in 1705 by the learned Christian scholar, Van der Hooght. A copy of the last edition of Athias was procured, which had been revised by Leusden for the purpose of printing from it a third edition; from this the press was set up; "And the care of correcting the sheets was submitted," says Van der Hooght, "a first, second, and third time, to a Jew corrector, that he might, so far as man can, remove the typographical errors before a proof was examined by me. I then read over the sheet, comparing it the first time with the Bible of Stephens, printed at Paris 1539-44. I then read over the sheet a second time, comparing it with the very accurate Bible of Bomberg, printed at Venice in folio, and thence called the great Venetian Bible. I again collated the sheet a third

time, with Athias' edition of 1667, that I might be more than sure that neither the printer nor the Jew corrector had omitted or altered anything without my knowledge. All the sheets, therefore, were examined by me with the utmost diligence at least three times, before they were worked off."

The Hebrew text of Van der Hooght was the text used by Swedenborg, with a very faithful Latin translation by Sebastian Schmidius. Copies of this Hebrew Bible and Latin translation published at Leipsic in the year 1740, are still in existence, a very beautiful one being in the possession of the writer.

Hackett, speaking of the successive editions of the Hebrew text, says, "These editions show that, on the whole, the text was by this time firmly and permanently established. We may well regard it as a providential circumstance that, having been early conformed by Ben Chaim to the Masorah, the printed text, in the course of the next two hundred years, should have acquired, in this its Masoritic form, a sacredness which the subsequent labors of a more extended criticism could not venture to condemn. Whatever errors, and those by no means unimportant, such wider criticism may lead us to detect in it, the grounds of the corrections, which even the most cautious critics would adopt, are often too precarious to enable us, in departing from the Masoritic, to obtain any other satisfactory standard; while in practice, the mischief that would have ensued from the introduction into the text of the emendations of Houbigant and the critics of his school, would have been the occasion of incalculable and irreparable harm. From all such it has been happily preserved free; and while we are far from deeming its authority absolute, yet we value it, because all experience has taught us that, in seeking to remodel it, we should be introducing into it worse imperfections than those which we desire to remove, while we should lose that which is, after all, no light advantage,—a definite textual standard universally accepted by Christians and Jews alike." And

again Hackett remarks, "In conclusion, let the reader of this, or any article on the method of dealing with errors in the text, beware of drawing from it the impression of a general corruptness of the text which does not really exist. The works of Biblical scholars have been on the whole more disfigured than adorned by the emendations of the Hebrew text which they have suggested."

Thus far we have treated of the Old Testament Hebrew text. We now turn our attention to the New Testament Greek text.

The sources of the text of the New Testament are three: manuscripts; the Ancient Versions, the most important of which are the Syriac, the Old Latin, the Vulgate, the Æthiopic, the Egyptian, the Gothic, and the Armenian; and the writings of the Greek and Latin Fathers, of whom we may mention Irenæus, Origen, Tertullian, Eusebius, Augustine, and Jerome. The first three of these writers are older than the oldest manuscripts, and from the writings of Origen alone we might derive almost the whole of the New Testament. The manuscripts are called either Uncials, written in large capital letters, or Cursives, written in small letters and current hand. The Uncials are older, from the fourth to the tenth century, but were discovered and used long after the Cursives,— none of the latter going back farther than the tenth century. The three most noted Uncials are the Vatican, Sinaitic, and Alexandrian. There are about one hundred Uncial and fifteen hundred Cursive manuscripts,— an astonishing mass of documentary material for the text of the New Testament, although only twenty-seven of these contain the whole of the New Testament, very many being but fragments. All these manuscripts, when collated, disclose many thousand differences; some computing them as high as three hundred thousand, if we include the variations in order of words, mode of spelling, and other trifles. The variations which involve the sense arise from omissions, additions, or substitutions.

The omissions generally arise where two lines or clauses

end with the same word or words. Additions have arisen from the amplification of Old Testament quotations, insertions of words and proper names from the ancient church services, paraphrasing difficult expressions, and bringing into the text oral traditions, and expressions from ancient liturgies, and explanatory glosses. There are also substitutions of one word for another, similar in spelling or sound, or made with a view to correct a supposed error, or to harmonize passages. There appear to be no cases of an avowed purpose on the part of transcribers to corrupt or mutilate the text. Indeed when all the variations between the hundreds of manuscripts are brought together, only about four hundred materially affect the sense, and not one of these affects a single article of faith or precept of duty of the Christian religion.

The first printed New Testament in Greek was under the direction of Cardinal Ximenes of Spain, and is a part of what is known as the "Complutensian Polyglot," in six volumes. This splendid work was commenced in the year 1502, but was not published till 1520. Volumes II., III., and IV. contain the Old Testament and Apocrypha in Hebrew, Latin, and Greek. Volume V. contains the New Testament in Greek and Latin. But six hundred copies were printed, and the cost was $115,000. Meanwhile, an enterprising publisher named Frobenenius urged the great scholar Erasmus to get out an edition of the Greek New Testament before Ximenes should publish his great work. This Erasmus did at Basle, Switzerland, in 1516. In 1519 Erasmus published a second edition, which differs from his first in about four hundred places. A third edition came out in 1522, altered in about one hundred and eighteen places. Erasmus now obtained a copy of the "Complutensian Polyglot," and in 1527 published a fourth edition, in which he changes the Apocalypse in ninety places, while elsewhere he made but sixteen changes. His fifth edition of 1535, differs only in four places from the fourth; and the

fourth edition afterwards became the basis of what is called the *Textus Receptus*.

Stephens, a Paris printer, published several editions of the New Testament, of which the one issued in 1550, and called the "Royal Edition," is the most famous. The text was mainly from Erasmus' editions of 1527 and 1535, with marginal readings from the "Complutensian Polyglot," and fifteen manuscripts of the Paris library. Theodore Beza, the successor of Calvin in Geneva, published several editions of Stephens's Greek text, with some changes of his own, he having come into the possession of some valuable old manuscripts. His editions, in connection with the last editions of Stephens, were chiefly used for the Authorized English version of 1611. The Elzevirs, celebrated printers of Holland, next published editions of the New Testament at Leyden in 1624, 1633, and 1641. The preface to the second edition says, "Textum ergo habes nunc ab omnibus receptum:" "You have therefore the text now received by all." Hence the name *Textus Receptus*, or standard text on the Continent of Europe; while in England, Stephens's edition of 1550 acquired this authority; but both substantially agree.

Swedenborg had a copy of the New Testament in Greek, as published by the Elzevirs. "The small editions of these printers in 12, 16, and 24mo., says the 'Encyclopedia Britannica,' for elegance of design, neatness, clearness, and regularity of type and beauty of paper, cannot be surpassed. Especially may be mentioned 'Novum Testamentum Græcum,' 1624, 1633, and their series of Latin, French, and Italian classics." They are said to have employed women as correctors of the press, as being less likely than men to change the text on their own responsibility.

The genealogy of the Received Text as used by Swedenborg then, is this; the text published by Elzevir was compiled from the editions of Beza and Stephens' third; Beza copied the third edition of Stephens, only altering a few passages; Stephens' third edition was the fifth of Erasmus,

except in a few places in the Apocalypse, where he preferred the Complutensian edition; while Erasmus composed his text from not more than eight manuscripts, and these were quite modern ones. He also had the help in his later editions of the "Complutensian Polyglot," the text of the New Testament in this being derived from "very ancient and correct manuscripts," it is claimed, procured from Rome.

Since the time of the formation of the Received Text many hundred manuscripts of great antiquity have been found, and many scholars have devoted their lives to the study of the New Testament in the original Greek, among whom we may mention Walton, Mill, Bentley, Bengel, Wetstein, Griesbach, Matthæi, Scholz, Lachmann, Tischendorf, and Tragelles. Finally Westcott and Hort, English scholars, published in May, 1881, "The New Testament in the Original Greek." The text of this edition has been formed exclusively on documentary evidence, no account being taken of any printed edition. The Vatican and Sinaitic manuscripts are the principal authorities, and where they are supported by Anti-Nicene Patristic quotations, their readings are regarded as final and correct.

This text differs from the *Textus Receptus* in many places, the most important omissions being, "For thine is the kingdom, and the power, and the glory forever, Amen," in the Lord's Prayer, MATT. vi. 13; the passage about the descent of the angel troubling the pool of Bethesda, JOHN v. 3, 4; the section on the woman taken in adultery, JOHN vii. 53–viii. 11; and the concluding twelve verses of MARK xvi. 9–20. Westcott and Hort were members of the New Testament Company of Revisers, who had confidential use of advanced proof-sheets of this Greek text; and the Revised New Testament is more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tragelles.

What now is the conclusion to be drawn from this investigation? It is certain that Swedenborg used the most correctly and beautifully-printed Hebrew and Greek Scriptures

that were extant in his day. Of the Hebrew text used by him, Prof. Hackett, a good Hebrew scholar, says, as before noted, "The works of Biblical scholars have been on the whole more disfigured than adorned by the emendations of the Hebrew text which they have suggested." And, "in seeking to remodel it, we should be introducing into it worse imperfections than those we desire to remove." The same may be said with respect to the Greek text of the New Testament. Even admitting that Erasmus and the Complutensian editors had and used but few manuscripts, and those the recent Cursives, yet even Westcott is obliged to confess that the fact that a manuscript is a modern one is not at all against its substantial accuracy, since it may be the correct copy of an older manuscript than any now known. And when we come to the most serious additions mentioned above, the critics are not agreed among themselves as to what is to be done with them, as "some of them may be defended with solid arguments," says Dr. Schaff.

The very last manuscript discovered, and which has not yet been utilized by the critics, the "Codex Rosannensis," found by the German scholars, Gebhardt and Harnack, in March, 1879, at Rosanna, in Calabria, in possession of the Archbishop, who got it from the library of the former convent, contains the doxology to the Lord's Prayer in its proper place. This is an Uncial manuscript as old as the sixth century, and is beautifully written, with silver letters, on purple-colored parchment, richly ornamented with pictures. It contains Matthew and Mark, the rest being lost. Finally, Swedenborg has given, either wholly or in part, the spiritual sense of all those parts of the New Testament which the modern critics would treat as interpolations. Therefore we conclude that the New Church should take the Hebrew and Greek texts used by Swedenborg as the Word in the original languages. And yet we would not arrest the search for and study of ancient manuscripts and versions. Let this work go on, but let not the results of it go into the body of the text, but be printed in appendices to

our Hebrew and Greek Scriptures. This was the case in Swedenborg's Hebrew Bible, at the end of which Van der Hooght prints fifty-two pages of three columns each, of "various readings" resulting from a comparison of the editions of Athias, Romberg, Plautin, and others. We cannot believe that when the Scriptures came to be printed, and thereby immensely multiplied, that the Divine Providence would have permitted any other than essentially correct copies to have been given to the world. And when the time came for the true doctrines of the Word as well as its spiritual sense to be revealed to men, we cannot doubt that the text upon which the true doctrines were based, and from which the spiritual sense was drawn, was substantially perfect.

Some suggestions will be offered in conclusion, with respect to the true course to be pursued in translating the Word into the various languages of men. Since, in the literal sense of the Word, Divine Truth is in its fulness, holiness, and power, and since the literal sense is the basis, containant and support of the spiritual sense, and since the spiritual sense has a regular connection and coherence, to effect and perfect which, each particular expression in the literal sense is conducive, it follows that, in translating the Word into any language, great care must be taken to give each word and expression in the original Hebrew and Greek its proper force and equivalent. A remarkable illustration of this necessity is found in Rev. xiv. 13, which reads in the Authorized English version as follows: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, *and* their works do *follow them*." In the Revised edition the last sentence reads, "*For* their works follow *with* them," which agrees exactly with the Greek, and with Swedenborg's Latin, "Opera enim illorum sequuntur cum illis." Hence in A. E., n. 901, we read, "For their works follow with them. That hereby is signified that they have spiritual life, which is the

life of the angels of heaven, appears from the signification of works, as denoting spiritual life, such as the angels of heaven enjoy, and from the signification of following with them, as denoting to be in them. For what follows with any one, when it is predicated of his life, this is in him, and is as it were himself; wherefore it is said, 'to follow *with* them,' and not 'to follow them.'"

Here we perceive that a peculiar and unusual expression is used in the letter of the Word, for the purpose of teaching the very important truth that man's life goes with him into the next world. And in thousands and thousands of passages throughout the Scriptures, Swedenborg, in explaining the spiritual sense, also explains the literal sense of the Word, and enables us to rightly translate the Word. In fact, in the New Church we have knowledge, not only of what is to be regarded as the most perfect Hebrew and Greek text, but we have also the means of making the best translations into the many languages of earth. Swedenborg says, "The Word which is read in the Protestant Church enlightens all nations and people by spiritual communication."—S. S., n. 110.

"Think not that I am come," saith the Lord, "to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." MATT. v. 17, 18. "Heaven and earth shall pass away, but my word, shall not pass away."—MATT. xxiv. 35.

METANOIA.

A RECENT essay on the great meaning of the word METANOIA, contributed to the *American Church Review*, and since issued in pamphlet form, by Treadwell Walden, demands more than a passing notice.

Metanoia is the Greek word of the New Testament which, in our English version, appears as *Repentance*. It bears the sublime burden of whatever meaning lies enfolded in the first recorded utterances of John the Baptist and of Jesus. It was the initial proclamation to the startled world of Judaism that a new spiritual power was abroad. It was the summons to the Israelitish Church to surrender their effete religious principles to the all-conquering authority of a more spiritual idea. The Divine message went forth to all who gathered to the Saviour's preaching. "*Metanoeite* — Repent — for the kingdom of heaven is at hand!"

It certainly is a matter of real importance to know what our Lord meant by this, for it is the key-note to all that came after. The Metanoia was a preparation for the kingdom of heaven; it was a step that could not be dispensed with by any one who desired to be a true follower of his.

The author of the essay proceeds to analyze the word Metanoia. He shows clearly that the English expression Repentance, in its accepted sense, fails to convey anything like an adequate idea of its meaning. Repentance was, without doubt, originally used for the want of any English word that had power to convey the ideas wrapped up in that used by our Lord. Of course, what word was employed by Jesus, in the vernacular of Palestine, in which he really spoke, we have no means of knowing. But as the Gospels were written in Greek under Divine influence, Metanoia, the inspired term there given, correctly represents the literal language of the original message.

Now Metanoia is composed of two Greek words, *nous*,

the precise equivalent of our word *mind*, and *meta*, which in this connection must be rendered *after*. So, according to its exact etymological derivation, the expression signifies the *after-mind*. One may have a first impression upon a certain question, but on further and better consideration, he changes his mind; that would be his after-mind.

But the term *nous* includes more in its meaning than the mere intellectual mind; it embraces the affectional mind as well. As we would express it in the New Church, it takes in the whole spiritual being, will and understanding, affection and thought.

As a mere classical expression, Metanoia was a very weak one. Any change of mind was a Metanoia. One might purpose to go abroad, and finally conclude to stay at home. This word would express any such change of intention. But in giving the gospels, the Divine Author necessarily infused his new message into whatever words he found in human use. As, previous to his advent, no spiritual ideas existed in the minds of men, there were no human words to express the messages of his mission. He therefore infilled the old words with elevated or spiritualized meanings. The weak, natural expression Metanoia, a change of mind, became, in the gospel sense, a change of the whole inward being — a change of sentiment and of heart — a change from Judaism or Paganism to Christianity — a change from worldliness to godliness.

Now Repentance is a very weak English word. "Its central idea is *pœnitentia*, from *pœna*, pain; suffering in view of being liable to punishment: hence grief over an act for which satisfaction might be demanded." Its secondary and now more common idea is, sorrow for an act committed, or, in a theological sense, sorrow for sin. The author very eloquently urges the incompetency of such an idea to embody what our Lord meant to convey when he said, "*Metanoeite!* for the kingdom of heaven is at hand." He finds, also, little consolation in the revised version of the Testament, for that still discovers no more forcible term than *Repent*.

True, the question was raised in the deliberations of the Commission, but the weak word was retained, because the English language furnished no expression that would convey the proper idea.

But with all the emphasis the pamphlet places on the necessity of another word, it entirely fails to suggest what that word shall be. How weak, in view of the English idiom, would be the expression, "Change your minds!" as a substitute for that very euphonious phrase, "Repent ye!" Mr. Walden does not propose this; but he does not propose anything except the necessity of some change.

But may not the New Church, while recognizing the truth of the author's view, in the main, offer also an escape from the difficulty?

Before considering this, however, it would be well to note that Metanoia cannot mean *quite* all that is claimed for it. It cannot mean "that mighty change in heart, mind, and life wrought by the spirit of God," which is equivalent to full regeneration. "*Metanoeite*,— for the kingdom of heaven is at hand," is an expression that draws a distinction between the Metanoia and the kingdom. The call is evidently not yet "Come into the kingdom of heaven," but, "Prepare yourselves to enter into that blessed state." It recognizes steps of progress. There is a wide difference between a student of medicine or theology, and a practising physician or an accepted minister. One may feel an earnest call to the study of a profession, but it does not give him a diploma. Yet the former is necessary to the latter. Entrance into the kingdom requires a preparation of mind and heart. The kingdom itself is of the most intrinsic importance; but the preparation is of the most immediate importance.

The Metanoia is the preparation only for the grander event which is to come. Because it means the after-mind, or involves a change of mind and heart, it by no means follows that it is synonymous with regeneration or the new birth, which is the completed change. The flower is not

the fruit, although it is the presage of the fruit. Does it not rather mean, "Change your mental position and your heart position toward the Lord, in order that the kingdom of heaven may come within you"? It cannot mean much more than this, because it was a change which John commanded as a preparation for the coming of the Lord, before the Saviour's mission had yet begun, and which Jesus commanded as a preparation for the reception of the kingdom of heaven, while the kingdom was not yet come, but only coming.

And may we not believe that the use of this term "Repentance," as the rendering of Metanoia, has been providential in view of the condition of the previous many centuries of the Church? Could the mass of men have received the higher idea? How very far an advance it is upon the Roman Catholic rendering, "Do penance"! Among the simple minded, has not this "sorrow for sin" worked an abundance of good which would not have had place at all, had the more interior idea, which would have been incomprehensible to them, prevailed? This, of course, is only suggestive; yet it is so directly in the line of the providential permissions of other errors in the Church, that we cannot well avoid a belief in its truth.

The author of the pamphlet has pointed to the fact, that such words as Faith, Hope, Love, Light, Truth, Life, Peace, Liberty, Redemption, Atonement, Resurrection, and many others, merely natural to Pagan and Jew, have been transfigured in the Gospels into expressions of spiritual ideas, which all now comprehend. So great was what Schleiermacher calls "the language-moulding power of Christianity." Now, as this term *Repentance* has been universally accepted, has become crystallized in our Bible versions and theological vernacular, and as there is absolutely no English word, and no concise English paraphrase that will exactly express the spiritual meaning which "the language-moulding power of Christianity" has attached to Metanoia; why would it not be better to re-mould this word Repentance?

Why not permit Providence to do with it what it has already done for Metanoia, raise it up out of its naturalness and weakness, give it a new and more Christian meaning, make it the worthy exponent of Metanoia, and let that grand old phrase, "Repent ye!" go forth to the world with all the power of the originally-inspired message, *Metanoeite?*

This is just what the writings of the New Church did a century and more ago. In the "Arcana Cœlestia" and "True Christian Religion" of Swedenborg, are to be found definitions of Repentance, which give the word precisely the force which our Lord gave to its original Hebrew or Aramaic prototype, as it was uttered in Palestine. Repentance here is no mere sorrow for sin, though that becomes a necessary ingredient of it. In this sense, mere contrition is not repentance; nor is any mere lip confession of being a sinner; nor is any mere general confession of being a sinner, no matter how much the intellect may acknowledge the fact.

But according to the doctrine of the New Church,—

"He who is willing to be saved must confess his sins, and do the work of repentance. To confess sins is to know evils, to see them in himself, to acknowledge them, to recognize himself as guilty, and to condemn himself on account of them; when this is done before God, it constitutes the confession of sins. To do the work of repentance, is to desist from sins, when he hath thus confessed them, and from an humble heart hath made supplication about remission; and it is, further, to lead a new life according to the precepts of faith."—A. C., n. 8387–90.

And again:—

"Is it asked, How is repentance to be performed? I answer—Actually; that is, by a man's examining himself, making supplication to the Lord, and beginning a new life. There can be no repentance without self-examination; but to what purpose is self-examination, except that a man may know his sins? And to what purpose is such a knowledge, but that he may acknowledge them to be in himself? And to what purpose are all these three duties, but that he may confess his sins before the Lord, and pray for Divine succor, and thus begin a new life, which is the end to

which every previous step has been directed? This is actual repentance."—T. C. R., n. 530.

But in order to render this definition of Repentance full, one more extract should be added: —

"It is possible for a man to repent of the evils which he has committed with the body, and still to think and will evil; but this is like cutting down the trunk of a bad tree, and leaving its root in the ground, from which the same bad tree grows again and spreads itself in all directions. Far different is it when the root also is plucked up; and this is effected in a man when he examines not only the actions of his life, but likewise the intentions of his will, and at the same time removes evils by repentance." Therefore "True repentance consists in a man's examining not only the actions of his life, but also the intentions of his will."—T. C. R., n. 532.

Here is the Metanoia. Here is the term Repentance elevated out of its natural, conventional, or dictionary meaning, into a Divine idea, as the equivalent of the original term used by the Lord himself, in his own earthly vernacular. And now, no New Churchman thinks of using this as a spiritual term, except as conveying the idea of a change of mind and heart toward the Lord. To him it always involves self-examination, the discovery of particular sins of will, thought, and act, the acknowledgment of them, prayer to the Lord for their remission; that is, for the strength to overcome them, and an earnest endeavor to lead a new life in respect to them. He does not, however, confuse repentance and regeneration. He recognizes the former as the *preparation* for regeneration,—as the necessary means to the attainment of it.

Man is naturally worldly. The change involved in this kind of repentance is his after-mind. He cannot approach the Lord nor his kingdom, unless he is willing to put away his evils as sins against God. Therefore this is the key-note to the new birth which is to follow. Therefore John preached in the wilderness, "Repent ye!" for he knew

there could be no reception of the Saviour until men had seen and acknowledged at least some of their sins, and were in the endeavor to put them away. Therefore Jesus summoned all men to repent, as the initial act of Christianity; for the heavenly kingdom can find no place in sinful hearts, which have neither discovered, acknowledged, nor put away, in the Lord's strength, obtained through prayer, a single sin.

And thus it is still, that when the Lord approaches unregenerate souls, he sends forth, as it were, some John the Baptist, with the recognized cry of *Metanoeite!* Still he ever, inwardly also, follows after John with the summons *Metanoeite!* Whoever hears it in all its fulness of meaning, knows, if he only heeds it, that the kingdom of heaven is at hand.

But we cannot introduce the Greek word itself, as a new term, into our theological language. *Metanoia*, the noun, might do. But *Metanoeite*, the verb imperative, is altogether too far removed from the English form. Why change the expression which Providence has made our own — Repent ye! Why not transfigure this word Repentance into the true Divine idea, as Metanoia itself has been transfigured once before? If the New Church can come so quickly into the higher spirit and meaning of the word, why cannot all Christendom gradually do the same?

The truth is, that the need is not in a change of word so much as in a change of doctrine. Let all but once acknowledge the true doctrine that is involved, and yet has lain so long concealed, in this Divine expression, and no heart will fail to respond to the summons, when the cry goes forth on the field of the mind, as once it rang through the hills of Galilee and Judea — Repent ye!

ANNALS OF THE NEW CHURCH IN AMERICA.

1866.

One by one the early receivers and fathers in the Church are passing away, going from their earthly to their heavenly homes. The Rev. Eleazar Smith, of Mass., died in his study Jan 29th, 1866, while sitting in an armchair, where a short time before his decease, he had been seen reading the Bible. An unfinished sermon lay on the table, having for its text, "What think ye of Christ?" Mr. Smith avowed his belief in the doctrines of the New Church in 1821. In 1825 he received a license to preach from Rev. Mr. Doughty, and in 1826 he was baptized by Rev. Dr. Beers, and ordained by Rev. John Hargrove, in the presence of the General Convention held at New York. At the time of his decease he was the oldest minister on the Convention's list.

On Sunday, Feb. 4th, Mr. John Goddard, of Cincinnati, was ordained into the ministry of the New Church by Rev. Chauncey Giles.

The Massachusetts Association held its meeting in the church, Bowdoin Street, Boston, April 5th, with delegates from all the Societies belonging to it.

Rev. John Worcester preached, and Mr. Edwin H. Abbott delivered his lecture "On the Political and Moral Progress of the World since the Last Judgment."

The forty-seventh annual session of the General Convention was held in Boston from Friday, June 1st, to Tuesday, June 5th, inclusive. It was attended by delegates from the Illinois, Maine, Massachusetts, Maryland, Michigan and Northern Indiana, New York, Ohio, and Pennsylvania Associations, and the Philadelphia Second, Edenfield, and New Orleans Societies. The two latter-named Societies were admitted during the session, and each represented by one delegate. The Roll of Convention contained the names of

thirty ordained ministers, one licentiate, and eighty-seven lay delegates.

The New York Association having applied for admittance into the Convention, was on motion duly admitted, and received as a member thereof.

On the first day of the session the President delivered his annual address. Other religious services were performed by Rev. Messrs. John Goddard, Stuart, Warren, Silver, and Giles. On Sunday afternoon the Holy Sacrament of the Lord's Supper was administered by Rev. Mr. Worcester, assisted by Rev. Messrs. Dike, Stuart, Hibbard and Giles, to six hundred and eight communicants.

On the 4th of July, 1866, a destructive fire took place at Portland, Me., which entirely destroyed the New-Church house of worship and all its contents. The communion service, which was at another house, was the only church property saved. Very few of the congregation escaped loss from this wide-spread conflagration. Great sympathy was everywhere expressed for the sufferers, and the Park Street Unitarian Church at once loaned their house.

1867.

The Forty-eighth General Convention was held in the Temple of the Cincinnati Society, corner of Fourth and John Streets, from Friday, June 7th, to Tuesday, June 11th. It was attended by delegates from the Illinois, Maine and New Hampshire, Maryland, Massachusetts, New York, Ohio and Pennsylvania Associations, the Philadelphia Second, St. Louis and Milwaukee Societies, and Canada West.

The religious services were conducted by Rev. Messrs. Hibbard, Tüerk, Stuart, Sewall, Hinkley, Field, Reed, Benade and Giles. The Holy Supper was administered to about three hundred communicants by Rev. Mr. Hibbard, assisted by Rev. Messrs. Reed, Ager, Sewall and Goddard. The Milwaukee Society was on motion received as a member of the Convention.

The President being absent, the Vice-President presided over the sessions, and delivered an address. Rev. Alfred Ford, of Florence, Italy, having in a letter expressed a desire to withdraw from the Convention, his communication was referred to the Ecclesiastical Committee, which, on the following day, offered resolutions accepting his resignation with regret, and stating that if he should hereafter return to the Convention he would be received with brotherly greeting. The officers of the Convention were re-elected, with an additional Secretary, for which post Thos. Hitchcock was chosen.

The committee appointed to establish a Theological School reported that a New-Church Theological Institute was opened at Waltham, Mass., on the 3d of July, 1866, with six students, viz., Messrs. G. F. Stearns, Alfred Gage, W. H. Mayhew, L. G. Jordan, T. F. Wright, and W. McGregor.

The Illinois Association reported eight ministers, ten Societies, and five hundred and seventy-three members. The Maine and New Hampshire Association reported two ministers, two licentiates, and five Societies, with two hundred and sixty-four members. The Maryland Association reported within its limits three ministers and one licentiate, and seven Societies with two hundred and sixty-seven members. The Massachusetts Association reported fourteen ministers, two licentiates, fifteen Societies, and eleven hundred and five members. The Michigan and Northern Indiana Association was composed of three Societies and a number of isolated members, two ministers, and one licentiate. The New York Association reported four ministers and three licentiates, seven Societies, and two hundred and thirty-nine members. Four of the Societies reported are in the State of New York, and three in New Jersey. The Ohio Association was composed of eleven Societies, and nine ministers. The number of members was not reported. The Pennsylvania Association embraced four Societies, with one hundred and thirty-six members, and four ministers.

1868.

On Sunday, January 5th, 1868, Rev. James Reed was inducted into the office of Pastor of the New Church in Boston.

Mr. Reed was presented for installation by six members of the Church on behalf of the Church and Society, and the services were performed by the venerable Dr. Worcester, who also preached the installation sermon.

The Massachusetts Association assembled in the church of the Boston Society April 2d, and was attended by ministers and delegates from twelve Societies.

The Presiding Minister reported that he had licensed Wm. A. P. Dillingham, of Waterville, Me., Wm. H. Mayhew, of East Woburn, Mass., and Theodore F. Wright, of Boston, and ordained Joseph Worcester as a missionary.

The temple on New High Street, Portland, was dedicated on April 22d, 1868. The Building Committee reported that the land on which the church stood cost $5,700, the building $16,000, the organ $2,000, and the painting and furniture $5,000. The religious services were conducted in presence of a large audience by Rev. Messrs. Silver, Dike, and Hayden.

On the 10th, 11th, and 12th days of April a convention of New-Churchmen was held at the New-Church Hall, corner of Sixth and St. Charles Streets, St. Louis, Mo. The meeting resulted in the establishment of an Association, known under the name of "The Missouri Association of the New Church." A constitution was adopted, and officers elected. The religious services were conducted by Rev. Messrs. Stuart, Tafel, and Brickman. A number of letters were read giving an account of the Church in Missouri, Kansas, Tennessee, and Iowa.

The Forty-ninth General Convention was held in the temple of the Portland Society, High Street, July 10th to July 14th, 1868, and was attended by delegates and ministers from the Illinois, Maine and New Hampshire, Mary-

land, Massachusetts, Michigan and Northern Indiana, Missouri, New York, Ohio, and Pennsylvania Associations, the Philadelphia Second and New Orleans Societies, members by election, and visitors. The President delivered his annual address, and religious services were conducted by Rev. Messrs. Hibbard, Dike, Benade, Ager, Rodman, Brickman, Dillingham, Sewall, and Day. On Sunday, July 12th, the President administered the Sacrament of Baptism and the rite of Confirmation, and, assisted by Rev. Mr. Dike and Rev. Mr. Hibbard, the Holy Sacrament of the Lord's Supper to nearly three hundred communicants. The Missouri Association of the New Church was by resolution admitted as a member of the Convention. The delegates of the Association, Rev. J. P. Stuart, Rev. R. L. Tafel, and Messrs. Chauvenet and Morgens, were then formally received into the Convention by the President, the members rising. During the past year, a Society having been formed at Port Spain, in the island of Trinidad, the Convention passed resolutions tendering "to the Society its heartfelt sympathy, and its best wishes for the permanent success of this endeavor to plant the seeds of the New Advent in the isles of the sea, while it gratefully acknowledges the hand of the Lord in this event."

The Committee on the Theological School reported courses of instruction in Theology, the Latin and Greek languages, Homiletics and Pastoral Care, Hebrew and Elocution, under competent professors. Seven students received instruction during the term, and three others gave a partial attendance. Two professorships were established, and Rev. Dr. Worcester was chosen President and Instructor in the Doctrines of the Church, and Rev. T. B. Hayward was appointed Professor of Greek and Latin.

Mr. Philip B. Cabell was licensed April 28th, and was preaching for the Warminster Society. Mr. George W. Chase, of Columbus, Ga., was licensed in October, 1867. On the 9th of October, 1867, Mr. Charles H. Mann, of Orange, N. J., was ordained as Pastor, and John C. Chat-

terton, of Poughkeepsie, was licensed. Mr. S. S. Seward, officiating at Newark, N. J., was licensed on the 27th of July. Mr. C. D. Noble was licensed to preach in September, 1867.

On the 7th of December, 1868, Miss Margaret G. Cary, the oldest member of the Boston Society, and one of the three surviving founders of that Society, was removed to her heavenly home, at the age of ninety-three years.

The twelfth annual meeting of the Maryland Association was held in the church of the First Society, Baltimore, and was attended by the ministers and delegates of five Societies, individual members, and visitors. Mr. L. P. Mercer, of Wilmington, Del., and Mr. Louis Hermann Tafel, of Columbus, Ga., were licensed to preach.

On Saturday, the 26th of September, a number of the believers of the heavenly doctrines of the New Church, assembled in Columbus, Ga., for the purpose of forming an Association. The meeting was held at Odd Fellows' Hall, and religious services were conducted by Rev. W. G. Day. An Association was formed, to be called the Georgia Association, to be composed of Societies of the New Church, and of individual receivers thereof, residing in the States of Georgia, South Carolina, and Florida.

1869.

The Massachusetts Association assembled in the church of the Boston Society April 8th, and was attended by the ministers of all its Societies, and by delegates. By resolution the Providence Society was admitted to membership, and the delegates from the Society were welcomed in the usual form.

The religious services were conducted by the Presiding Minister, who ordained William H. Mayhew and Theodore F. Wright into the Ministry.

From the Society reports we learn that a chapel built for the Springfield Society was solemnly dedicated to the worship of the Lord Jesus Christ on the 3d day of March, 1869.

Rev. Chauncey Giles officiated at the dedication, assisted by Rev. James Reed. The Society was instituted on the 23d of March, 1852, by Rev. Thomas Worcester.

The Fiftieth General Convention was held in the house of worship of the New York Society, 35th Street, June 16th to the 20th, inclusive. It was attended by ministers and delegates from the Georgia, Illinois, Maine and New Hampshire, Maryland, Massachusetts, Michigan and Northern Indiana, Missouri, New York, Ohio, and Pennsylvania Associations, and a number of visiting members from different parts of the Union and Canada. The religious services were conducted by Rev. Messrs. Worcester, Pettee, Dike, Rodman, Mann, Hayden, and Brickman.

Rev. Edwin R. Keyes, who had for many years been a minister in the Methodist Episcopal Church, but now a receiver of the doctrines of the New Church, was baptized in the presence of the Convention on the first day's session.

On Sabbath afternoon the President, assisted by Rev. Messrs. Fox and Reed, administered the Holy Ordinance of the Lord's Supper to two hundred and sixty communicants.

The Executive Committee, having recommended the admission of the Georgia Association, the report was accepted, the Association formally admitted, and their delegate, Mr. C. T. Dunham, received and welcomed.

Rev. Mr. Day offered a preamble and resolution relative to the removal to the spiritual world of a valued friend and brother, Dr. John Fonerden, of Baltimore, which were unanimously adopted.

The report of the Committee on Missions stated that there had been six ministers engaged in missionary labor during the year.

The Massachusetts Association reported the institution of a Society at Newtonville, with thirty-six members. The Society had built a house of worship, and Rev. John Worcester was officiating as the minister.

At East Woburn a small church had been erected, Rev. Mr. Mayhew preaching a portion of the time. The Massa-

chusetts New-Church Union had a library of more than one thousand volumes, which were freely loaned to all desirous of reading. They had employed as missionaries Rev. Charles Hardon, Rev. Mr. Mayhew, and Rev. Mr. Dunham.

The New York Association reported ten Societies. The Ohio Association reported twelve Societies. The Cleveland parish had been admitted since the last report.

Rev. J. R. Hibbard reported the ordination of Calvin Day Noble on the first day of November, 1868. Rev. James P. Stuart reported the ordination of Gustave Reiche, Missouri, and license of Adams Peabody, Jos. W. Bilbie, and Charles Weiser, all of Missouri. This was done before the Missouri Association in St. Louis, May 16th, 1869.

The Fall River Society (Mass.) having built a house for worship, it was dedicated to the worship of our Lord and Saviour Jesus Christ on the 10th of November. The services were conducted by Rev. Messrs. Pettee, Reed, and John Worcester.

In the month of December the chapel at Waltham was destroyed by fire, causing for a time the suspension of public worship. On the 26th of December, Rev. John Worcester, who had been the minister of the Newtonville Society since 1857, was duly installed into the office of Pastor by the President of the Association. Rev. Theodore F. Wright was installed as Pastor of the Bridgewater Society Nov. 11th, by Rev. Thomas Worcester, in the presence of a large congregation, and seven New-Church ministers.

1870.

The Fifty-first General Convention was held in the temple of the First New Jerusalem Society of Philadelphia, Broad Street, from Friday, June 17, to Tuesday, June 21st, 1870. It was attended by delegates and ministers from the Georgia, Illinois, Maine and New Hampshire, Maryland, Massachusetts, Michigan and Northern Indiana, Missouri, Minnesota, New York, Ohio, and Pennsylvania Associations, the Philadelphia Second, Edenfield, and New Orleans Societies.

The venerable President took the chair, and opened the meeting by reading from the Word and prayer. At noon the President delivered his annual address. Subject: "The Second Coming of the Lord." The other religious exercises of the Convention were conducted by Rev. Messrs. Pettee, Dike, Hibbard, Day, Jordan, Sewall, and Reed.

On Sunday, the 19th day of June, the Rev. John R. Hibbard performed divine service, and preached a sermon appropriate to the centenary of the Apostolic Mission. In the afternoon of the same day, the Holy Sacrament of the Lord's Supper was administered to two hundred and eighty-six persons, a larger number than at any time previously had partaken of that holy rite in the New Church at Philadelphia.

The following resolution, offered by Mr. M. G. Williams, deserves a conspicuous place in our "Annals":—

"*Resolved*, That this Convention tender to the Rev. T. B. Hayward, its Secretary for many years past, its sincere thanks for his long, faithful, and efficient services, and sympathizes with him in his affliction of ill-health, which renders it necessary for him to decline a re-election."

Mr. Hayward was first elected Secretary of the Convention at its eighth annual session in 1826, held in New York; again at the tenth session, held in Boston in 1828, at the eleventh session, and the thirteenth. At the fifteenth annual session of the Convention, in 1833, he was elected for the fifth time, and was chosen thenceforward, until 1870, the fifty-first session of the Convention, when the infirmities of age admonished him to retire, after a service of thirty-eight years.

And now, having noticed the rise of the New Church in America, and its progressive course for eighty-six years, the writer of these "Annals" closes his labors. The good seed sown in Philadelphia by James Glenn led to the formation of the Lord's true and living Church in that city, from whence its influence extended by the publication of the

writings, and the preaching of Rev. William Hill, to other cities and towns of our newly-formed Union. The early publications issued from the press of Francis Bailey and others have been followed by the handsome editions of the present day, which by the munificence of our publication societies, are freely furnished to public libraries, and to ministers of all denominations who are willing to receive them. In the progress and advancement of the Church in America, while there is no cause for discouragement, there is much for joy and congratulation. In the early history of the New Church, its receivers were looked on with coldness and contempt, and the name of "Swedenborgian" was a synonyme for a deluded visionary. That state has passed, and at this day the members of the New Church are treated with proper respect and Christian courtesy by ministers and members of the Old Dispensation.

The few receivers of the year 1784 who assembled in a private parlor, have been succeeded by multitudes who assemble on each returning Sabbath for the worship of the Lord Jesus Christ in his divine humanity. And it is not only in the external Church called the New Jerusalem that the sole and exclusive divinity of our Lord and Saviour is acknowledged. Thousands of good men and good women, not yet emancipated from the fetters of sect and party, own him as their "Lord and God." The New Jerusalem, the crown of all Churches, is now in the good Providence of the Lord firmly established, "and the gates of hell shall not prevail against it."

HEREDITARY EVIL.

Whatever has to do with the essential life of the individual must awaken the deepest interest in every thoughtful mind, and deserves the most careful study.

What makes up the character? What makes this man evil or that man good, or has a determinate influence in making him whatever he is? Are the causes from within

or from without; beyond or within his control? Such are the questions which arise and seek an answer.

A man's character, at any point of his life, may be said to be the resultant of two forces, his constitutional characteristics or genius as a basis, and this modified by what has entered directly into his own life. The first is his hereditary nature; the second his acquired nature.

The life of every one is based upon, and in a considerable degree influenced by, that which he has derived through his natural parents. He thus obtains certain talents, ability of one kind or another, and peculiarities of form or feature which mark him as of a particular race and family. He thus obtains that evil which is inherent in his nature, which is hence called hereditary evil.

Of this Swedenborg says:—

"What hereditary evil is, is known to few; it is believed to consist in doing evil, but it consists in willing and thence thinking evil, hereditary evil being in the will itself, and thence in the thought, and being the very tendency (or endeavor) which is therein." A. C. n. 4317.

Thus it is not evil in act, but evil in potency, which becomes actual evil so far as it is adopted into the life.

Hence no one is doomed to everlasting punishment on account of the disobedience of a primal pair transmitted to him as original sin; yet each has within him, so far as he derives his life from his earthly parents, tendencies to evil which, if made his own, must cause his destruction. No man is condemned on account of this tendency to evil, for the sin in act which caused it is not his, and for it he is not to blame.

It is a cardinal principle of the New-Church Faith that all life is from the Lord, who is Goodness and Truth itself, and from whom can proceed nothing of an opposite character. Whence, then, comes this evil? Though derived through parents and forefathers, yet at first the life in which it appears was from the Lord, and from him indirectly is it

now. The explanation of the seeming paradox explains the origin of all sin. Man was created in the image, after the likeness, of God; created as a form receptive of the Divine Life which he was to have, and still has, to use in perfect freedom as his own. In this freedom, this acting as of himself, lies the essence of his likeness to God, that is of his manhood.

This life from the Lord, applied according to order, is good; used in a disorderly way it becomes evil. Evil is not a thing created as the opposite of good and necessary that the harmony of the universe may be maintained, but is the perversion of good, and interferes with good so far as it exists. The desires, affections, appetites in man were implanted by his Creator, and are all good, and intended for the service of man; but when man himself, as in his freedom he may do, turns them away from use, and adopts the lower aim of selfish gratification in his acts, sin is the result. The first turning away from the true order, though slight, perhaps imperceptible to any but the Lord, yet constituted the first germ of the mighty power of the evil of to-day.

That evil which became habitual with the sire was transmitted as a tendency to evil in the son, and so onward to posterity, each member of the series adding to the evils hereditarily derived, the evils of his own actual life, and their result was handed down as latent evil to his descendants. Thus has human life, by slow gradations, departed from the true order in which man was at first created, so that as to his hereditary nature he is utterly evil. It is this derived nature which is what Swedenborg calls man's *proprium*. It is that which man has made of himself, that which is properly his own. It is earth-born, the natural man, distorted from its true form and orderly nature, which was God's image, by the abuse of that order in men's lives. The vileness and proneness to all wickedness of this part of man's nature are spoken of in the "Arcana" in the strongest terms. It is there declared repeatedly that—

"Man, when first born, is more vile than any living creature amongst all the beasts; and when he grows up and is left to his own government, unless he were prevented by external restraints, such as the penalties of the law, and those obligations which he lays upon himself in order to grow great and rich, he would rush headlong into all sorts of wickedness, and never rest until he had subdued all in the universe, and had amassed to himself their wealth, not sparing any but those who submitted to become his slaves. Such is the nature of every man, notwithstanding his ignorance of it by reason of his inability to accomplish his evil purposes, in consequence of their impossibility; had he, however, the ability, thus were it possible, all restraints being removed, he would rush headlong into the perpetration of these evils to the utmost of his power. Man, then, being so utterly evil, it is very evident that he can never have dominion over evil of himself, for it is a complete contradiction to suppose that evil can rule over evil." A. C. n. 987.

Such language seems strange and exaggerated. We are inclined to think the case at this day not so bad, whatever the case in Swedenborg's time.

It is humiliating to our self-love, destructive to that place which our pride would give us, yet close thought and thorough self-examination will reveal, in some degree, its truthfulness.

This hereditary nature, or *proprium*, is that in us which constitutes what we call our natural desires, that which makes evil-doing appear pleasurable, and good irksome,—which makes evil seem good, and good evil,—which "puts bitter for sweet, and sweet for bitter." It is that in us which causes a feeling of delight when evil befalls another, or of envying him when his prosperity exceeds our own. That such is his own nature it is well for each one to realize. In the "Arcana," n. 987, it is said:—

"It is a point of faith that man is nothing but evil, and that all good is from the Lord; which, therefore, man ought not only to know, but also to acknowledge and believe; and should he not so acknowledge and believe during his existence here, he is in another life convinced of its certainty by ocular demonstration."

To make this acknowledgment, sincerely and humbly, is the first step in the regenerate life. For in order that one may be regenerated, made anew, and fitted for heaven, this evil nature within us, our *proprium*, must be extirpated or rendered quiescent, and this must be done by each of us as of himself, freely and rationally. Every evil tendency must be brought into the thought, seen as evil, and, by the Lord's help, kept out of the life. Herein is the use of temptations. As Swedenborg tells us—

"The human proprium is altogether evil and false, and so long as it continues active, man is in a state of death; but when he undergoes temptations, it becomes dispersed, or in other words, loosened, and attempered by truths and goods from the Lord, and thus is vivified, and appears as if it were not present." A. C. n. 731.

Every temptation met and overcome, every evil met and resisted, gives place to its opposite from the Lord. Little by little as the evil and false are driven out, goodness and truth enter in, vivifying and regenerating. Thus we may see the second factor or force in man's life, the Lord's work in him, the Lord's divine life with him. The first factor, man's proprium, wholly evil, tending downward; the second, perfect goodness, leading, helping upward. Man from himself, that is from the hereditary evil nature, would continually lead a life tending toward hell. The Lord, on the other hand, is continually in the endeavor to lift him up from hell to heaven, and the personality, the *ego* of the man, stands between the two, with the power of choice, free to take the good or the evil as he will. In childhood, before man has become prepared to recognize and resist the evils of his hereditary nature, these evils are kept in check, and do not manifest themselves until, in maturer years, he comes into the exercise of his rational life. Why they must then appear, Swedenborg thus states in "Divine Providence," n. 281:—

"Unless it were permitted man to think according to the love of his will, which is implanted in him from inheritance, that love would remain shut up, and never come into man's sight; and the love of evil not apparent is like an enemy in ambush, like corruption in a sore, and like rottenness in the chest, which if they are kept shut in, induce death. Yet when it is permitted man to think upon his life's love, even to the intention, they are cured by spiritual means as diseases are by natural means. It is permitted him to think and will his hereditary evils, but not to speak and do them, and in the mean time he learns civil, moral, and spiritual things, which also enter into his thoughts and remove those insanities, and by the same means he is cured by the Lord."

When hereditary evils do appear as inclinations leading him to evil-doing, the Lord is still with him to give him all the power he will receive and use in resisting his evil tendencies, and leading him in the heavenly way, so far as he may without detriment to that freedom without which man would lose his humanity. So much of the Lord's goodness and truth, which are his life, are given to each man as he will receive. Not merely at the beginning of creation, nor of each life, is it given, as a force which, once given, must work itself out in a particular way, but at every moment of each life, so far counteracting the evil hereditarily derived as to keep each one from tending irresistibly downward, yet not so great as to destroy man's consciousness of his evil; but given to each one so that he may be in perfect freedom to choose either path. Thus man is kept in equilibrium between what is naturally his own, which may form hell within him, and the inflowing life from the Lord through the heavens, which may form heaven within him. To each one is given the ability to choose which he will obey, self or the Lord; whether he will do what seems right in his own eyes, or that which the Lord would have him do. In so far as he follows what the Lord in his Word teaches to be right, so far as he sees the evils of his hereditary nature in the light of the Lord's truth, and shuns them as sins against the Lord, so far will heavenly influences flow in and overcome

the tendencies to evil. Thus, by little and little, the natural proprium in which man is born, which he receives from his natural parents, becomes passive, and a vivified, heavenly proprium is received from his heavenly Father.

The natural man which is earth-born, is subordinated to the spiritual man, which is heaven-born, and by this second birth is man fitted for the heavenly life.

THE OPENING OF THE CELESTIAL DEGREE.

Any Coming of the Lord to us must be a movement from primaries to ultimates, and from centres to circumferences; for such is the organic order of the influx of his life into the forms of his creation. The first created men and their Church were necessarily of the celestial type. The next evolution of man and the Church was necessarily of the spiritual type; and the next, according to the immutable laws of order, were of the natural degree. The same order is observed in the evolution of the individual man from infancy to adult life.

When all the degrees of life connecting man with the heavens were closed, and the race was about descending into the abyss of animalism, the First Advent of the Lord took place, according to the laws of order, from primaries to ultimates, and from centres to circumferences. The opening of the three degrees in succession did not at that time occur in the race, but in himself alone; for he came to save the race by re-opening the closed degrees, and re-establishing the communications between heaven and earth, by the evolution of his own Divine Humanity. Our Lord, therefore, clothed himself successively with the celestial, spiritual, and natural heavens, subdued the hells, and became the Divine Man, having all power in heaven and earth, all of which is described in the spiritual sense of the histories of Abraham, Isaac, Jacob, and Joseph. Sweden-

borg therefore says that Joseph represents the coming of the Lord in both his First and Second Advents.

Since the glorification of the Lord, his own Divine Natural Humanity has been the medium of access to all the heavens, and the good men of the Church have entered into those degrees of the heavens which were opened to them by their life in the world. But in the process of time, through encroaching evils of life and corresponding falses of doctrine, the Church had perished, no faith or charity remaining, and in fulfilment of his own prophecies, he has come again. There is only one way for him to come, viz., into the celestial, thence through the spiritual, and thence into the natural and corporeal.

Swedenborg somewhere says that the celestial cannot *appear* without the spiritual, but the spiritual cannot *exist* without the celestial. The whole movement in the spiritual degree, which caused the revelation of the spiritual sense of the Word, was itself the product of movements in the celestial degree of a prior, superior, and interior nature. The mere revelation of spiritual truth, unpreceded and unsupported by movements in the celestial degree, where the affection for truth originates, would have been utterly ineffectual. The Old Church did not die from want of truth; but from the lack of charity, without which truth cannot exist. The revelation of truth was no remedy for its state, unless some measure should be taken to vivify those remains of good, from which alone man can either desire or comprehend the truth. That measure was the opening of the celestial degree of life.

These are principles which should be mere truisms to the advanced student of Swedenborg, needing no discussion. The opening of the celestial degree, or the preparation of celestial states in the human mind, anterior to the illumination of the spiritual degree, either in the individual or in the race at large, is the first absolutely necessary step to the coming of the Lord, for he must move from centres to circumferences. This order is plainly and wonderfully taught

in the spiritual sense of the 14th chapter of Revelation. The historical ultimation of it is positively announced by Swedenborg as having taken place in Africa in his own time, whereby a new avenue was opened for angelic influxes into the rational faculty of man. T. C. R. n. 840.

This revelation of celestial doctrine ("*doctrina cœlestia*") to the Africans was only the beginning of the opening of the celestial degree in the race. It has been going on ever since, and is the crowning fact and wonder of the century—the excitation of celestial remains, the vivification of the spirit of charity, and the true religious life, out of all proportion to the exceedingly limited propagation of genuine truths.

The initial point and time of this great opening are not definitely stated by Swedenborg. He says in one place that these revelations had been going on for a long time,—and *diu* may mean five years, or fifty, or five hundred years. He says in another place that they were going on at the time of his writing (1753), and that they were spreading in various directions, but had not yet reached the sea-coasts. His apparent inconsistency is explained by simply supposing that these vivifications of remains in the inmost degree had been deeply concealed of necessity, and very gradual and progressive, having been of long standing in some places, and just beginning to appear in others, so that some of the Africans would be deeply imbued with the Doctrine of the Lord and of Life, while others were still in states of preparation and instruction.* The good of life must always appear in

*[In regard to the use of this word *diu*, in connection with the revelations made through angels to the Africans, a writer in our last number took issue with Dr. Holcombe, asserting that it did not mean, as had been suggested by Dr. H., a precedence of the revelations made by angels to the Africans over those made by the Lord through the Word to Swedenborg. Dr. H. now makes his rejoinder. But we wish to offer a word of explanation, which may relieve the subject of its apparent contradiction. Both writers seem to understand Swedenborg to say that these revelations had continued a long time (*diu*), though he also says that they were made and begun to be made in his day. We do not so understand him. We find S. D. n. 4774 saying that the Africans were, at the time of writing, expecting a revelation,

the New Church before the old is judged and perishes, else the race would lose its connection with the heavens.

It is probable that the opening of the celestial heavens described in Rev. xiv., was the source of the reanimation of the life of good and charity in the "remnant" of the old Church in its dying days,—in Tauler and Thomas á Kempis, and Madam Bourignon, and Madam Guyon and Fenelon. The Wesleys were baptized with fire from heaven, which is still leaping throughout the world, several years before the opening of Swedenborg's sight, and nearly twenty years before the Last Judgment. Swedenborg himself had the celestial remains awakened before his spiritual illumination, as is plain from his "Book of Dreams," his "Worship and Love of God," and his states of conviction, contrition, and humiliation for several years before he was called to his own great mission.

The vast significance of these revelations in Africa is seen in the astonishing statements of Swedenborg, rarely or never alluded to by New-Church writers, that the new revelation in Africa was the advent of the Lord ("*quod nova revelatio ibi etiam sit adventus Domini*"), and that the initiament of the New Church upon earth took place among certain people of the interior of Africa, because they were specially of the celestial genius, and could receive truths by interior ways more readily than all others. Consult article *Africani* in Index to Parts 2–4, S. D., and examine all the references.

These statements are still more remarkable when we

and that then an angel came and instructed them; that they then "understood and perceived;" that "they long had revelations from heaven, and that their religion was from that source, and that it was promised them that more would be revealed to them and at length concerning God. They knew much concerning heaven and hell of which Christians are ignorant."

This shows that the revelations they had long had were not those about to come, which they were expecting, and which Swedenborg describes, but were such previous communications as had given them the religion they *then* had, and had instructed them about heaven and hell, but not as yet about God. In view of this interpretation, which seems to be based upon the plain meaning of the words, Dr. Holcombe's suggestions may appear to need some modification.—Ed.]

remember that they were made in the full light of his own spiritual mission, and some years before the Last Judgment, and in the face of his own declaration that the Second Advent of the Lord was made through himself as a revelator of Divine truths, which were for the use of a new Church to be established by the Lord. All his statements are perfectly true. The apparent discrepancy disappears when we remember that the Second Coming of the Lord is his descent through the three heavens into the Body of Humanity, and the development of his Church in its threefold degrees.

He enters first into the celestial sphere, inseminating the goods which produce truths. This is the source of those ever-increasing doctrinal approximations to New-Church truth without any external knowledge of our doctrines. The Lord's revelation of himself in the spiritual sphere was by an unfolding of the spiritual sense of the Word through the mind of Swedenborg. These are the spiritual truths that lead to celestial good. These are the angels ascending and descending upon the Son of Man, and just in proportion as the celestial and spiritual influxes are brought into rapport and correspondence, will they flow down and remodel the natural degree of life into the image of the kingdom of heaven.

[The above reflections were suggested by reading an article in the September number of this journal, entitled "The Revelation to the Africans," from the pen of Rev. Warren Goddard, Jr.]

SWEDENBORG STUDIES.

THE TEACHING OF S. D., n. 228, AS TO RESTORATION, REVISED IN A. C., n. 699.

Such was the disorder of the world of spirits, and of the adjacent regions of heaven and hell before the last judgment, and such confusion prevailed on account of the arrogant contrivances of the Babylonish spirits, and the submission to them of some who were inwardly good, that one would have

difficulty in getting a clear understanding of the future state of the good and evil, if he had no other resource in interpreting the declarations of the Holy Word than Swedenborg's "Memorabilia."

These early and incomplete manuscripts, written for the author's private use, but published by Dr. J. F. I. Tafel, under the unfortunate title of the "Spiritual Diary," have sometimes been brought forward as an authority of equal value with the works prepared and published by the author himself; and there has been an argument which has sometimes been based upon them in direct opposition to the definite doctrine drawn from the Word, in regard to the future of those who have confirmed themselves in evil; and it has been asserted that their lot will, in due time, be the same as that of the good.

No argument from the Word, the doctrines of the New Church, or the conditions of human free agency, is to be offered here, but attention is to be called to a passage from the "Memorabilia," which, taken alone, might be the means of giving a false impression. The same passage, rewritten a year later in the "Arcana," will then be quoted, to show how Swedenborg in his published work removed the possibility of misconception.

With that accuracy which he always used, Swedenborg set down the experiences through which he was led in preparation for his mission; and on account of the condition of man's spiritual life, these experiences were often deeply painful for him to undergo and for us to contemplate. But the purpose we have in view will justify the following quotation: —

"THE STATE OF THE CONDEMNED IN HELL."

"N. 228. On the night of the 22d–23d of October, 1747 (old style), I had a dream, from which I was aroused from every side; for evil spirits were infecting me on every side, so that I could not continue to sleep. When, after repeated arousing, I was wholly awake, I was moved through my whole body, and manifestly perceived that a sort of column surrounded me. I could sensibly

perceive it. I awaited what would happen from it. I decided that I was thus defended from evil spirits. This perceptible column was increased. It was insinuated with continuous perception into my thought that this was the 'wall of brass' [Jer. xv. 20], as it is called, by which the faithful are defended from the infestation of evil spirits. Therefore, when this column or wall continued around me, which could not but be of angels, among whom was God Messiah, who is a wall of brass, then I perceived the purpose, namely, that I was being let down to the unhappy in hell, that I might perceive their state, and so might announce to the world, especially to the incredulous or unbelieving world, that there is a hell, and not only this, but also the nature of the state of those who are there. This state I cannot fully describe: I heard lamentations, such as, Oh God, Oh God, may Jesus Christ pity, may Jesus Christ pity; and this for a long time, to which cries I first gave attention. Afterwards, when I was in hell, with the body indeed as to-day, it was permitted one of those wretched ones to speak with me, which lasted quite a long time; but I cannot now narrate more than this, that they complained of those free spirits or furies who as yet sojourn in the third heaven, but are they who torment them, for it is their desire to torment every man and spirit. In a word, their tortures were indescribable; but it was permitted to lighten them with some hope, in order that they might not wholly despair,— for they said that they believed the torment would be eternal,— by saying that God Messiah is merciful, and that it is written in the Word that those bound in the pit should be loosed, and that the pit signifies hell, which I also heard confirmed from above, so that they had some consolation which they indeed said they then felt. . . . Afterwards many, liberated from hell, were taken up into heaven."

This, joined with other passages from the "Memorabilia," such as Nos. 662, 2583, 2793, 2803, 2826–7, might teach very differently from what the author taught in his published works, all of which were written later; but his own words in amendment may best be given. It will be seen from the following extract that, in writing the "Arcana," and in making use of the "Memorabilia," he essentially modified the paragraph just quoted: —

"N. 699. That I might see the torment of those who are in hell, and the vastation of those who are in the lower earth, I have sometimes been let down thither; — to be let down to hell is not to be transferred from place to place, but it is admission into some infernal society, the man remaining in the same place; — but it is here permitted to relate only this experience. I perceived manifestly that a sort of column surrounded me. This column was perceptibly increased, and it was insinuated that this was the wall of brass, spoken of in the Word, formed of angelic spirits, so that I might be safely let down to the unhappy. While there I heard miserable lamentations, such as, Oh God, Oh God, may he pity us, may he pity us, and this for a long time. It was also granted to speak a good deal with those wretched ones. They especially complained of the evil spirits, that they desired and lusted after nothing else than to torment them. They were in despair, saying, that they believed the torment would be eternal, but it was permitted to console them."

Here, by the insertion of "lower earth," meaning that region of the world of spirits bordering upon hell, the true force of both this and the passage from which it was taken is shown, and no ambiguity remains.

ON WHOSE BEAST DID THE SAMARITAN PLACE THE WOUNDED MAN?

THIS question is not one which has been raised among the commentators on the parable of the Good Samaritan, LUKE x. 29 to 37, but has arisen among our people. While the most of our ministers, in treating upon this parable, have understood that the merciful stranger furnished wine, oil, a beast, and money, some have taken another view. So respected a preacher as Rev. Alexander Kinmont, in a sermon printed in the NEW JERUSALEM MAGAZINE for October, 1853, expressed his idea thus:—

"To set him on his beast signifies to elevate and comfort his mind, so that the man, which is reason and good sense, may rise above the animal part of him, which are his passions and affections, and control and guide them, and use them in the service of his reason and understanding,— that is to set him on his beast."

Without calling in question Mr. Kinmont's accuracy in matters of this sort, it may be granted that it would be possible for one who was reading either the passage itself or Swedenborg's interpretation in the common translation to take a wrong idea, and then innocently interpret it. But if he looked with any care either upon the Greek original or upon Swedenborg's Latin translation and interpretation of it, he would find no room for doubt.

The Greek words used, *to idion kteenos*, clearly indicate that the Samaritan placed the wounded man on the beast which he himself had been riding, denying himself the use of it that he might bring the fainting victim of the robbers to a safe place. This Greek adjective, *idios*, has never given rise to any doubt, because it is always applied to what is one's own, like the Latin *proprius;* and thus it has always been understood as indicating in an emphatic way the generosity of the stranger, who made use of his own oil and wine and beast and money for the sake of a needy man.

Swedenborg quoted the parable, with explanations more or less full, several times, of which A. C. 6708, 9057, A. E. 375, 376, 444, 1154, and N. J. D. 87 may be cited. Except in one case, to be considered, he rendered the Greek by *proprium jumentum*, which exactly represents it. That by this expression Swedenborg understood the Samaritan's beast to be denoted, is clear from the way in which he speaks always, as in A. E. 375 :—

"The Lord said of the Samaritan, who in journeying saw in the way one who had been wounded by robbers, that he poured oil and wine into his wounds, and then raised him upon his own beast, brought him to an inn, and told them to take care of him. (Luke x. 33, 34, 35). In the spiritual meaning, these things are perceived thus: By the Samaritan are meant gentiles who are in the good of love to the neighbor; by the man wounded by robbers are meant they who are assaulted by those who are from hell, for they are robbers, because they injure and destroy man's spiritual life; by the oil and wine which he poured into his (*ejus*) wounds are meant the spiritual things which heal man,—by oil, good, and by

wine, truth; by raising him upon his own beast is signified his doing this according to his own (*suam*) intelligence so far as he could, for a horse signifies the intellectual and a beast of burden likewise; his bringing him to an inn and telling them to take care of him, signifies to those who were instructed in the doctrine of the Church from the Word, who could heal more than he who was still in ignorance. Thus these words are understood in heaven."

There seems to be no room for doubt here. So far as he could, so far as the beast ridden by a Samaritan could do it, aid was given, representing instruction according to their ability by those yet in ignorance, but who love the neighbor; by means of which generous use of what they have to give, they bring those who are suffering in evil from their state of threatened destruction to that of peace and instruction.

As a matter of grammar, let it be noticed here that, had Swedenborg been thinking of the suffering man's beast, he would have used the same word as when speaking of his wounds, and we should have had, alongside of *in vulnera ejus, super jumentum ejus;* but instead of that we have *proprium jumentum*, meaning the beast of the other party, the active agent in the scene.

The same manner of rendering the Greek into Latin and interpreting it is found in the other passages; and one, N. J. D. 87, expresses it very briefly, saying, "the Samaritan, after binding up his (*ejus*) wounds and pouring in oil and wine, raised him upon his own (*proprium*) beast and brought him to an inn and ordered them to take care of him." Here the use of *ejus* as opposed to *proprium* is marked on account of the brevity of the sentence.

In one passage, A. C. 9057, the translation and explanation are slightly different in form. The change in the Latin is to *sustulerit illum super jumentum suum*, and the explanation is *sublevare ex suo intellectuali*, "to assist from his intellectual." The only question here is whether *suum jumentum* means the same as *proprium jumentum*, and *ex suo intellectuali* the same as *secundum suam intelligentiam;*

and of this there can be no doubt. The expressions in A. E. 375 are stronger than those in A. C. 9057, and this is the only difference between them. Here, again, it should be noticed that the wounded man is meant by *illum*, so that, had the meaning been that his beast was used, we should have had *sustulerit illum super jumentum illius* (and not *suum*).

The conclusion to which this points is that Mr. Kinmont and others must have mistaken Swedenborg's meaning, and that no doubt should be permitted longer to rest upon the subject.

BOOK NOTICES.

The Present Religious Crisis. By Augustus Blauvelt. New York: G. P. Putnam's Sons. 1882. pp. 196.

It is painful to a lover of art when, as he stands admiring a painting, some one comes along and examines frame and canvas, and pigments, without the least appreciation of the beautiful scene. It is inexpressibly more painful to one who, in the New Church, has learned to know in some measure the rich depths of the Holy Word, when in his presence one, utterly oblivious of its spirit, rends the outer garment of the letter, and passes judgment on its quality. Of those who are most harsh in their superficial condemnation, the lead is taken by those who, bred to receive without questioning an irrational faith, have turned from it at last with anger, and honestly but with equally unquestioning acceptance embraced the cause of infidelity.

Mr. Blauvelt is of this class. Educated at a college of Calvinistic principles, he for a time held faithfully to what he had been taught, and then found Strauss, and — in his own words: —

"From that time onward he devoted himself with a constantly increasing degree of exclusiveness, as a specialist, to investigations connected with the various departments of modern Biblical and religious research."

That he has been a diligent reader of works of a certain class, is evident from his many well-selected extracts from what he calls "modern biblicists" in distinction from "mediæval biblicists." He cites the former as of final authority, and refers to the others

with contempt. He has no idea that there is or ever can be a third class.

Reference is made to the freedom of thought and press, and to the intolerance still prevailing in the churches, and some of the author's personal experience is given.

To us, who have some comprehension of the fact that the letter of the Word must always have partaken of the nature of the people to whom it was first given, Mr. Blauvelt's criticisms seem unimportant; but they should not call forth any other feeling than regret that modern scholarship should have so much of spiritual blindness.

To one who wishes for a summary statement of the grounds of modern unbelief in the inspiration of the Word, and would like to see them in their own light, we commend this book as honest, brief, and clear.

KANT'S CRITIQUE OF PURE REASON. A Critical Exposition by GEORGE S. MORRIS, Ph.D. Chicago: S. C. Griggs & Co. 1882. pp. 272.

THE enterprising publishers, who have already done much towards making Chicago the rival of Boston in the publication of literature of permanent value, have entered upon the production of a series of German philosophical classics for English readers, of which series the volume before us is the first, with four others already in preparation. Prof. Morris, of the University of Michigan and Johns Hopkins University, Baltimore, has prepared the initial volume, and will act as editor of the series.

Naturally enough the beginning was made with Kant's Critique of Pure Reason, and skilfully has Mr. Morris wrought to set forth in brief the thought of the great philosopher; adding also, here and there, such friendly criticism as seems necessary. It is a valuable contribution to the hard thinking of the present day, which, while it is sometimes hostile to Christianity as held by the Churches, seems to us to be laying a deep foundation for a rational theology. To the New-Churchman, studies like this may not always seem so interesting as those of a spiritual character; but there is no man to whom the mental discipline of such studies is not a benefit. We recall President Porter's remark, that when he began to read Kant he could make nothing of it, and was inclined to give it up; but, persevering, he was pleased to find that

he began to grasp it, and that he had also a fresh strength of insight in all his other studies.

Swedenborg's promise to respond to some queries of Kant, was fulfilled by the publication of the "Intercourse of Soul and Body," and the reader of Kant will turn with renewed appreciation to that brief treatise on the great theme.

We do not quote, but commend our readers to the neat little volume itself, which we have read through with much interest.

THE GLORIFICATION OF THE LORD'S HUMANITY AND THE NATURE OF HIS RESURRECTION-BODY. By SAMUEL NOBLE and others.

IT was a kind and wise deed of an unknown friend to present our ministers with copies of this old but very valuable book, and we are desirous, on behalf of many, to make public acknowledgment to him. The incorrect view expressed by Mr. Clowes in a little work published in 1818 led Mr. Noble, as editor of the "Intellectual Repository," to make some criticism, which led to a little discussion in a vein worthy to be imitated, and then subsided. But ere long, a volume by Robert Hindmarsh called forth from Mr. Noble's editorial pen a further statement of great value. The book before us next contains a lucid sermon on the same subject by Mr. Sibley. Then appear the elaborate and vivacious arguments of Mr. Mason in reiteration of the view held by Mr. Clowes. This made an issue with Mr. Noble, which called forth his full powers; and well are they displayed in his re-examinations and expositions. He affirmed that the Lord put away all that was material and from the mother, and rose in a Divinely-substantial body, not "composed of the identical material particles or substances which composed the body at the crucifixion"; and though at first sight this view might seem opposed to what our Lord said and did after the resurrection, Mr. Noble fully showed that it was deduced from what the Word teaches, and from the doctrines of the Church. His remarks in regard to the scene of the final events of the Gospels, and of the manner in which the Lord was seen after the resurrection, are especially valuable.

Thus a controversy which seemed ominous proved a blessing in leading to a thorough study by a master-mind, and a book was produced which no New-Church minister can afford to leave unread, and which is happily procurable with ease.

Natural Religion. By J. R. Seeley, author of "Ecce Homo." Boston: Roberts Brothers. 1882. pp. 251.

We have read with much interest this brilliant writer's chapters, in which he treats of Natural Religion in its various relations, and makes a dignified plea for it as the only religion of the future. The present undesirable condition of things he describes in sombre colors, but with no wish to exaggerate; and indeed, he always uses unusual coolness and care. A few sentences will illustrate his opinion of the Church: —

"The modern imitation of the Primitive Church is unlike its model in this, that it does not seriously expect to triumph. It sees the ancient churches decline, but it sees their place taken, not by the Voluntary Church, but by secularity, or No Church. Between this and the waning powers of the past, the sects or private religions occupy a modest position. They win small triumphs; but no one supposes that the future belongs to them. Their field of influence seems strictly limited.

These and similar words are followed always by the idea that Christianity lies buried beneath its errors beyond hope of resurrection; but that, avoiding atheism, which our author regards as "feebleness," the religion of the future is to be Natural Religion, teaching the God of Nature apart from an inspired Word or an Incarnation.

To us it seems evident that all such thinkers are really holding and using a remnant of revealed truth; and that, if they could see their true position, and seek further revelation of like character in reasonableness, they would, without much difficulty, come to the light. They would then see that true civilization will not be the sole religion, but will be the basis and effect of spiritual faith and life.

In the Harbor. Ultima Thule. Part II. By H. W. Longfellow. Boston: Houghton, Mifflin & Co. 1882. pp. 88.

Already we miss the master's hand in the unfortunate title of this pretty little volume, containing all but one or two of the unpublished poems of the great artist which are to be given to the public; and we miss, also, the care of a good proof-reader; but the volume is full of the tenderness which flowed in all Longfellow's later writings, and the versification is often equal to his best. There are a dozen poems here, any one of which would

make a volume precious. "Moonlight" is perhaps the best; but we shall prize the hymn for Decoration Day, which closes thus: —

"Your silent tents of green
We deck with fragrant flowers;
Yours has the suffering been,
The memory shall be ours."

THINGS NEW AND OLD. Lectures by JAMES SPILLING. London: J. Speirs. 1882. pp. 94.

IN a very neat volume, Mr. Spilling has printed six papers on the Lord, the Incarnation, the Jewish Sacrifices and their Relation to the Lord's Death, Faith, the Resurrection, and the Bible. These subjects he has treated in a course of compact and cogent reasoning, well calculated to influence inquiring minds. Although the publication of tracts, singly or in groups, seems now almost exclusively to occupy the attention of our publishers at home and abroad, while other forms of literature are a little neglected, we must thank the author and the publisher of this book for a very useful little volume, — just the thing for answering the question, "What, in brief, is the faith of the New Church on the principal points of doctrine?"

A CATECHISM; OR, INSTRUCTION FOR CHILDREN IN THE HEAVENLY DOCTRINES OF THE NEW JERUSALEM. NEW-CHURCH BOARD OF PUBLICATION, New York. 1882. pp. 36.

WE have been much pleased with this catechism, which was prepared under the direction of the General Conference in England. It is, however, rather old for children, being expressed in language which they would not well understand. "Some knowledge respecting;" "innumerable mercies of creation, redemption, and preservation," — are, we submit, in the language of adults. But young people, and even our church members, will find this catechism of great value; and we think it capable of use as a tract, so well is it arranged, and so fully is it furnished with quotations from the Word.

BRITISH THOUGHT AND THINKERS. By GEORGE S. MORRIS. CHICAGO: S. C. Griggs & Co. 1880. pp. 388.

To those who wish for an account of British philosophy, written by one who understands it well, and knows how to make such a subject interesting, we cordially commend this volume. Prof.

Morris, whose work on Kant will make him still better known, has an excellent gift in penetration and description. The final chapter on Spencer is especially good. Other chapters on Bacon, Locke, Hume, and J. S. Mill nicely meet the want of the common inquirer.

We say amen to the closing words: —

"Let science grow, by every means, conquering the realm of changing phenomena, and ensuring to man the empire of physical nature. But let not this kind of knowledge obscure for us — what it can never change — the immutable pillars of vital reality and everlasting truth."

The Desmond Hundred. Boston: J. R. Osgood & Co. 1882. pp. 330.

A notice of this novel having been requested, we would say that its circumstances seem improbable; its characters, though interesting, rather unreal; and its lessons superficially, more than thoroughly good. The unknown writer has some ability, but it has had no careful training.

MONTHLY NOTES AND COMMENTS.

"*The Important Issue.*"

Under this head, a well-known writer has lately set forth a supposed irreconcileable difference of opinion as to what the "Apocalyptic New Jerusalem" really is, and has found the two sides of this question more or less fully represented respectively by the New Jerusalem Magazine and by Words for the New Church.

The latter publication has already declined to accept the position so assigned it; for ourselves, we want to utter a word of explanation; and all we have to say is, what has been said before, that we represent a side in no other issue than that between the Church re-established and the Church perverted, between the Holy City and Babylon, between the Lord and the prince of this world. Our foe is atheistical materialism, or spurious supernaturalism, or bigoted ecclesiasticism; it is our effort to draw the line at all that is opposed to the establishment of a spiritual Christian Church through the revelations made by our Lord from his Holy Word through Emmanuel Swedenborg. And this issue is the

only one we know of which justifies the existence of this or any similar publication.

This is an issue of supreme importance, calling for the exertion of every faculty in a contest which seems unequal, but which, with the Lord on our side, is a contest which can end only in victory. Victory for us and our party will bring in among men a sense of the presence of the Lord in his Divine Humanity, — a rational understanding of his Word, and a life of true religiousness. Victory for the other side means the rejection of the Lord and of his Word, and a brutish and merely physical life. This is an issue of vital importance, and we fight with the weapons of truth.

In entering this contest, we may have a more hopeful view of the end than some, though we do not know that we have; and we do know that it would be suicidal to underrate the power of the foe. We have therefore carefully considered the Divine promises of the Word as interpreted to us, and we have found cause to hope that the contest, under Providence, is one in which we can engage cheerfully; but where the angels could not predict, — namely, as to the future, — we do not predict; we simply survey the field, announcing such signs of good progress as seem worthy of mention, and seeking to encourage all within our reach to be valiant. It is evident that courage here demands outspoken declarations of the truth, and freedom from all such personal considerations as would diminish one's sacred patriotism.

Our friend's "important issue" we understand to be a mere side issue, touching a point which is not without its practical importance, but in regard to which there is no need of any contest. If we had a party among us which hindered the publication and distribution of Swedenborg's works, which obstructed missionary operations, and otherwise stood directly in the path of our labors, we should oppose them as of the enemy; but there are none such; indeed, our only opposition is met in the generous rivalry of other publications having the same object as our own,— an opposition which is only a help and an incitement.

It is, in our view, as it was before Petersburg in 1864. There were two sides of a great contest. On our side, however, there was some jealousy between general officers, so that almost on this account alone, it was necessary to take a grand commander from the West. Then the issue was between Grant and Lee. The issues between corps-commanders, often leading to great misfor-

tunes, were simply deplorable; and one going into one corps to say that the great issue was between its commander and that of the next in line, would properly be expelled from the lines, or else sent forward to where he could see the real enemy, and forget all side-issues.

As it is impossible to overrate our cause, so it also seems to us impossible to take too great pains to avoid all personal or petty issues which send us to the Lord complaining of our brethren, when, with bold front, we should be engaged continually in trying to develop and maintain the light and life of the New Age.

The English Conference.

The report by *Morning Light* of the proceedings of Conference at its sessions in Glasgow in August last is excellent, and we wish it might be imitated on this side. We record a few facts, only regretting that the whole cannot be presented. Rev. R. Storry was chosen president, and Rev. J. F. Potts vice-president; and Dr. Bayley was nominated for president next year. Rev. A. T. Boyesen, of Stockholm, was present. In view of the fact that a few individuals first met for worship as New-Churchmen in 1783, it was decided to have anniversary exercises next year, with sermons, services of thanksgiving, and donations to the Augmentation Fund. In reference to Foreign Missions, reports were made as to Sweden, Denmark, and Prussian Poland; and it was proposed to make Mr. Boyesen an ordaining minister. Three societies — Barnsley, Anerley, and Greenock — were received into Conference. Four ordinations — those of Messrs. Elstob, W. A. Presland, Pulsford, and Tilson — were decided upon. A missionary for Capetown was called for, and the application was favorably received. The basis of examination of candidates for ordination was fixed. The Swedenborg Society was requested to co-operate in the American undertaking of reprinting in Latin the doctrinal works of the Church. The proposition to make Rev. Messrs. J. F. Potts, J. Presland, R. L. Tafel, and W. Westall ordaining ministers was agreed to.

The sessions appear to have been lively, business-like, and effective. The Conference sermon by Rev. J. Presland, and the tea-meeting addresses by Rev. Messrs. Ramage, Ashby, Potts, Bayley, Storry, Tafel, and Tilson are well reported, and indicate thoughtful and useful occasions.

We are very glad the centenary is to be celebrated, and hope our people here will likewise observe the event.

The Revision and the "Quarterly Review."

In recent numbers the *Review* has dealt with merciless severity its heaviest blows upon the revisers of the New Testament. The articles have been widely read, but as a specimen of the spirit of the criticisms, we will quote a paragraph: —

"Against Rev. xviii. 18—('Here is wisdom. He that hath understanding let him count the number of the beast; for it is the number of a man: and his number is six hundred and sixty and six')—we find noted,—'Some ancient authorities read *six hundred and sixteen*.' But why is not the *whole* truth told? viz: that *only one* corrupt uncial, *only one* cursive copy, *only one* father, and *not one* ancient version — advocates this reading,— which Irenæus knew of but rejected, remarking that 666, which is 'found in all the best and oldest copies, and is attested by men who saw John face to face,' is unquestionably the true reading. The same number (666) is expressly vouched for by Origen, by Hippolytus, by Eusebius, as well as by Victorinus and Primasius,—not to mention Andreas and Arethas. *Why*, therefore, —for what possible reason — at the end of 1700 years and upwards, is this, which is so clearly nothing else but an ancient slip of the pen, to be forced upon the attention of ninety millions of English-speaking people? Was it done in order to perplex and mystify 'those that have understanding,' and would fain 'count the number of the beast' if they are able? Or was it because the margin of the New Testament is judged a proper place for reviving the memory of forgotten perversions of the Truth?"

The Highest Missionary Motive.

Geo. H. Gould, D.D., in a recent missionary address, eloquently set forth the need of devotion to the Lord's work in words to which New-Churchmen will answer Amen:—

"The gospel which is to cover this earth at last with millennial glory must be winged to its consummation, on the side of human motives, by *an impassioned personal love* to the blessed Lord who has sought us; and born of this love to him, "a passion for souls!" This divine flame, this constraining devotion, which many waters cannot quench, has burned in the breast of every true missionary from the first hour of the Church. Look into that negro kraal in the depths of Africa's wilds. See David Livingstone dead on his knees, his last breath a prayer. Open that diary by his side, and read almost its last entry: 'March 19, 1872. Birthday. My Jesus, my King, my Life, my All! Again I dedicate my whole self to thee!' The world saw a great geographer in those thirty years of almost incredible privation and toil; but God and the angels saw a servant of the crucified King opening up through the dark continent a shining highway for his pierced feet."

Southern New-Church Missionary Society.

THE very important work which this Society has in hand has been efficiently performed during its first year's existence. We have read with interest the circular report sent us, and would heartily commend to our readers the sentiment with which the report closes:—

"As pioneers, we must endeavor to awake the South to the light and blessings of the New Jerusalem. It is the worthiest work that can engage our thought and activities. We cannot but feel that, possessing these great truths ourselves, the impartation of them to others must bear upon every appreciative New-Churchman equally as a duty, a privilege, and a delight."

The Society's address is 119 York Street, Savannah, Ga.

In Central Africa.

FROM the narrative of the Royal Geographical Society's East Central African Expedition, written by Joseph Thomson, F. R. G. S., we obtain a significant description of an innocent people. He says that he found at Makulas an African village of "charmingly neat circular huts" in a banana grove, dotted here and there with sycamores, perfectly clean indoors and out, the work of the day over, and the people, perfectly naked, lying about in the shade of the trees till the sultry afternoon hours were over, "unconscious of any want, and apparently fearing no danger." Mr. Thomson says, "I felt as if I had fallen upon some enchanted place, as I stood unseen taking in the picture."

The Christocentric Theology.

WE follow with deep interest the progress of "the Christocentric Theology" which, while it is opposed by the lovers of the old system, seems to gain approval from many of the Congregationalists. Hear, for instance, a writer in the *Independent*:—

"A theology stops short of an experimental foundation whenever it substitutes mere teaching by precept or panoramic illustration for the magnetic thrill of personal relationship, which alone can induce sympathetic countercurrents of experience. What has given the experience-compelling power to Christ's teachings, so that they have seized the helm of history, has been the realization to those who obey them of his promise: 'Lo! I am with you always even to the end of the world.'"

CORRECTION.—In the last line of page 364, for a hyphen between "man" and "influence," a dash should have been used, and the latter word should have been in the plural.